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WEEKLY REVIEW.

—THE fact of the emptiness of aristocratic titles, as signifying any merit on the part of their owners, is well illustrated by a remarkable series of arrests which took place in London on the Sunday morning previous to the departure of the last mail (May 12), when the Earl of Dudley, Lord Lurgan, Lord Henry Paulet, Baron Tarn Ferraro, and others, were seized by the London police, together with the proprietor and officials, and upwards of £18,000, at a gambling-house known as the Field Club, in Park Place, London.

—ALL praise is due to the London police for thus attacking an aristocratic hot-bed of vice and misery. It is said that the instigators of the prosecution were the father and mother of one of the titled prisoners, who were willing to undergo the disgrace of a public prosecution rather than that their young and foolish son should be fleeced of all that he possessed.

—THOSE who frequent these gambling-dens are, without exception, either knaves or fools, and sometimes both. The game of *baccarat* which was the method practised at this club is one of the most swindling games extant, even the "sporting correspondent" of a London paper saying that "those who play heavily at these establishments betray a faith in the honesty of their proprietors which is astounding." In France, that land of legal corruption, in entire defiance of the facts, some of the law-courts have alleged that this is "not a game of chance," and it has therefore been legalized.

—THE prisoners in this case are depending for their release upon these French decisions, but we trust that they will find that English courts of justice are purer than those of France, and, we may add, Bombay. Mr. Justice Scott's monstrous decision a few months ago in the Bombay High Court, will be remembered, when he said that gambling through machines for measuring the rain-fall was not gambling!

—THE question has been asked, "Which of the ten Commandments is broken by gambling and betting?" Emphatically the tenth,—"Thou shalt not covet . . . . anything that is thy neighbour's." The gambler covets his neighbour's cash without working for it, or giving him any equivalent for it. The gambler, the thief, and the adulterer, are all alike in the sight of God.

—CANON WILBERFORCE in an address recently given at Torquay, England, referred to the teetotalism of the late Duchess of Sutherland. He said, "No one knew the opposition she had to encounter. She wore the blue ribbon in the face of opposition which they would not meet with. At the Queen's dining table, in the Queen's drawing-room she had it on. They could not tell the result of her example, nor how many wore the bit of blue in consequence. But he knew of one case, of a young girl who had signed the pledge and was almost bantered out of it, when she had one of the Duchess of Sutherland's dresses that was sent to a shop in Regent-street to alter. She saw the bit of blue, and said to herself, 'If the Duchess of Sutherland can wear the blue ribbon in the society in which she lives, I am not going to take it off.'" The Duchess was an earnest Christian lady, hence her moral courage.

—FRESH evidences come to hand by every mail from England, of the strong feeling that is springing up among Christians against the lamentable rivalry in warlike preparations which is seen throughout Europe. It is stated that there are ten and a half millions of men in Europe under arms. This enormous preparation for mutual slaughter is justly regarded as a disgrace; and it is felt that the Christian Church in all its branches has a duty to perform in relation thereto. The recent union meeting for prayer on the subject of international peace at Devonshire House, Bishopsgate Street, London; the representative conference at Canon Westcott's house; the celebrated letter of Canon Westcott to the London *Times;* the sympathetic comments of the Christian press; the adoption of Peace resolutions by the British Congregational and Baptist Unions; and the wide circulation of the new Christian peace periodical, *Messiah's Kingdom*, among ministers of the Gospel, all indicate the promising developments of a movement which we hope will ere long remove some of the heavy burdens under which the peoples of Europe are being driven into anarchism. Dr. Westcott, with far-sighted discernment, remarks an influential English Christian paper, foresees that if Christians fail to crush the rampant militarism of our time, revolutionary atheism will take the work in hand. The first plank in the programme of the anti-Christian Socialists of Germany is the abolition of standing armies; and all the power of the German Government has failed to prevent the Socialist vote from growing larger at each succeeding election.

—But while a deep desire to avert the horrors of war, and to promote international peace and good will, is arising among the Churches of Great Britain, there are signs that our Christian brethren in the United States need to be warned against thoughtlessly sowing the seeds of, and fostering, the war spirit. This is a spirit which it is easier to foster than to exterpate. Especially since the death of General Grant, American literature has been deluged with reminiscences and tales of the civil war, the tendency of which has been to deaden the public conscience on the evils and sinfulness of human bloodshed. We observe with sorrow that even leading Christian newspapers are continuing such reminiscences. The editors cannot fully have considered the bearing of such reading, either nationally or spiritually. What people are taught to admire, they are not disinclined to imitate. It would be far better to occupy the space in recording Gospel conflicts and triumphs, and the victories of peace, thus encouraging individually a missionary spirit, and nationally a distaste for the militarism which is one of the greatest curses of Europe, and which, if not energetially combatted at once, may ere long involve the whole continent in bloodshed and revolution.

—THE Editor of the Bombay *Methodist Record* comments upon the *Methodist Times* articles in his current issue. Whilst not altogether agreeing with "The Friend of Missions," he thinks that this, the third generation of secular educational "mission," work, should show some fruits. He says that Drs. Duff and Wilson practically said to their pupils, "We mean if at all possible to convert you; if you come here we shall leave no stone unturned to turn you from your own faith." He urges the same policy upon their successors, and says, "We contend that honesty is the best policy, and that we are likely to get a great many more converts by telling them our intentions straight out than by, Guy-Fawkes-like, trying to undermine them, and just as we think we are succeeding find we are found out and discredited . . . One thing is certain, however, even if the higher education be continued, 'reaching to the poor' *the* method of Jesus Christ, must be again put in the fore-front and placed in its proper position in the missionary system."

—A CORRESPONDENT in the same issue, apparently an old missionary, who signs himself "Senex," points out that the custom of Indian missionaries being introduced to Viceroys, &c., first commenced under the *régime* of the East India Company, when every newly arrived missionary was introduced to the Governor or General in whose jurisdiction the missionary was about to work. He says that "Ever since then gentlemen and ladies landing in India are introduced to the civilian in charge of the district they land in or go to reside in. At the present time an introduction to a governor, a viceroy or a collector, &c., means an introduction into society. A mere introduction to a governor is a thing which in and for itself would appear a very simple matter, but its consequences are such that unless a man is well grounded in Christ, unless the love of God and of His Christ is so great in him that to him 'to live is indeed Christ,' he *must* be swept away by society into the world. The torrent is irresistible. Faith and love alone can stem it." He goes on to state that there are "hundreds of missionaries" thus moving in "society" in India. He contends that the majority of these are "in society but not of it," but instances cases in which "the love of some of these ministers grew

cold and the hut of the toddy-climber has been forsaken for the lawn tennis party of Lady X—, and the funeral of a poor man declared a nuisance because it detained the clergyman from the 'at home' and party of Sir M——."

—We rejoice to see a new venture at the *Indian Witness* office in Calcutta. It is the printing and circulation every week in Bengali of 10,000 sermonettes written by Bishop Thoburn. It is proposed, as funds come in, to print in five different languages every week, thus securing an immense Native congregation for the Bishop's words.

—The *Lancet* (principal medical paper in England) says that the facts which go to prove that the use of alcohol shortens life "are well worth the attention of every practising medical man whose daily responsibility it may be to advise his patients as to the use or disuse of alcoholic liquors."

—The following interesting extract from a Boston church record is published in the *Christian*,

No. 1079. Dwight L. Moody. Boards 43 Court-street. Has been baptized. First awakened on the 16th of May. Became anxious about himself. Saw himself a sinner; and sin now seems hateful and holiness desirable. Thinks he has repented. Has purposed to give up sin. Feels dependent on Christ for forgiveness. Loves the Scriptures. Prays. Desires to be useful. Religiously educated. Been in the city a year. From Northfield, this State. Is not ashamed to be known as a Christian. Eighteen years old.

—Pope Leo. xiii. has been very suavely endeavouring to persuade the Armenian Church that it is their duty to submit to the Church of Rome. It is claimed for the Armenian Church that it was founded a short time after the Day of Pentecost by the apostle Bartholomew, and that it is 1854 years old, older even than the Church of Rome itself. The Armenian Council has just sent a very smart reply in answer to this requisition, through its Bishop Melchizedek Mooradian, in which the Pope is addressed as "gracious brother" and reminded again and again that Jesus Christ is the only Rock on which the Church is built, and is the only Head of the Church. The deeply spiritual character of the reply may be inferred from the following extract—

As the Church is the assembly of believers of all times and every country, beginning from Adam till the end of the world, it is impossible that a human being, and one born afterward, should be a rock of foundation and head of what is eternal. You know that all the patriarchs and prophets, who have put upon the Messiah the hope of their salvation, are members of the Church, even as we who are Christians under the Gospel. As the Church is the kingdom of God, Christ alone is King. As the Church is an assembly not only of the saved, but also of those who hope to inherit salvation, therefore Christ alone is the head and the guide to salvation. As the Church is a spiritual army, a spiritual equipment against the wickedness and darkness of the world, against all error, therefore Christ alone, and no mortal, is the commander in this spiritual war.

The adherents of the Armenian Church have had their Council's reply published amongst them and are said to be much pleased with it.

—The Roman Catholic curate of Cocachacra in Peru, at the head of some two hundred poor ignorant people of his parish, lately attempted to put to death Arancet and Illescas, colporteurs of the American Bible Society, for the deadly crime of selling the Word of God. Finding themselves face to face with death they asked permission to pray, which was granted them. When they got up from their knees, the governor of the place, by the good providence of God, arrived and liberated them from their would-be murderers, and taking them into his house, guarded them until he could send then away. They departed from there to Callao where the Romanist Bishop had the blasphemy to indict them and cast them into prison on the charge of *selling obscene books*, Testaments and Bibles being their only stock-in-trade.

—An important convention was called for the beginning of May at the Bowdoin Square Tabernacle, Boston, to consider the subject of evangelistic work amongst Roman Catholics. Amongst the speakers announced were the Rev. C. Chiniquy (late "Father" Chiniquy) of Canada, the Rev. J. A. O'Connor of New York, the editor of the *Converted Catholic*, and a large number of evangelical ministers, once priests in the Romish Church.

—The following from one of the principal London evening newspapers, the *Echo*, is well worthy of reproduction here—

In all the wide range of accepted British maxims there is none more thoroughly abominable than that "A young man must sow his wild oats." Look at it on what side you will, and you can make nothing but a devil's maxim of it. What a man—be he young, old, or middle-aged—sows, that, and nothing else, shall he reap. The one only thing to do with wild oats is to put them carefully into the hottest part of the fire, and get them burnt to the dust, every seed of them. If you sow them, no matter in what ground, up they will come, with long tough roots like couch grass, and luxuriant stalks and leaves, as sure as there is a sun in heaven—a crop which it turns one's heart cold to think of. The devil, too, whose special crop they are, will see that they thrive; and you, and nobody else, will have to reap them; and no common reaping will get them out of the soil, which must be dug down deep again and again.

This is an entirely Scriptural fact. "Whatsoever a man soweth that shall he also reap." Mr. Moody points out that not only does a man reap the same kind of seed that he sows, but also that he reaps much more than he sows. He instances the case of David, in illustration, who sowed adultery and murder in the matter of Bathsheba, and duly reaped incest and fratricide of the most dreadful kind in his own family.

—The Salvation Army in England are getting up a huge petition in favour of the Sunday-closing of public-houses. They expect it shortly to reach one million signatures.

—The Unitarian periodical, the *Inquirer*, has a sceptical article in its current number, which point-blank denies that "the carpenter of Nazareth" is "the Christ." This is the logical outcome of Unitarianism. But there is one passage in the article that contains the profoundest truth, in which the writer says that the doctrine of the incarnation involves also the second coming of Christ, and that churches which profess to believe in the incarnation, but do not allow the doctrine of the second coming of Christ to practically affect their lives are "organized hypocrisies." If Christ were to come to-night, He would find a great many "organized hypocrisies."

—A writer in the *British Weekly* speaking of the craze for titles, says, "There is a weakness when a man wants a quantity of the alphabet after his name. It is too like an abundance of flashing rings on the fingers."

—In France the number of suicides has increased no less than 100 per cent during the past twenty years. This is the result of the three most grievous scourges that can affect a nation, atheism, immorality and alcoholism. The French Academy of Medicine speaks of the increase of the consumption of alcoholic drinks in Paris and the other large towns of France, as "terrible." In Belgium, which closely approximates to France in social matters the number of insane has increased 45 per cent, criminals 74 per cent, and suicides 88 per cent since 1874.

—We have no sympathy with the Ritualistic paraphernalia with which "Father" Ignatius, the celebrated Church of England missioner, surrounds himself, but he occasionally utters truths which are in strange contrast with Ritualistic doctrine, and in accordance with that of Scripture. Amongst the special requests for prayer at his last "mission" there was one for three girls about to receive adult baptism, that the Holy Spirit might convert them and lead them to personal knowledge of the Lord. On this he commented as follows:—"If the person making this request be in the congregation, I beg you pray do not allow them to be baptised. What is the good of their being baptised until they believe? It is perfect mockery and a prostitution of the holy sacrament of baptism. Therefore we will pray that they be not baptised unless it pleases God they may receive power to believe in the Lord Jesus Christ as their Saviour—then who can forbid water to those who have received the Holy Ghost?"

—A churchwoman writes to the *Indian Churchman* as follows:—

Another point I should like to bring forward, and which to my mind is a great hindrance to the work of the Church in the army is this: a man may be of known bad character among his comrades, he may be a "barrack-room atheist" and yet if he has a good voice he may sing in the Church choir; the clerk may be drunk in the canteen every day as long as he is sober when his services are required. The chaplain does not know this, but the soldiers do, and the Church loses her influence accordingly, for the dissenters I believe, take good care a man is really converted before he undertakes any office in the chapel. Let the choir be made up of "Bible Punchers" let the clerk be a "Bible Puncher" (the nickname in the army for a man who reads his Bible and says his prayers)—they will not only be respected by their fellow soldiers, but be the means of bringing others both to the meeting and the church.

—The past financial year of the Baptist Missionary Society has been the most prosperous on record, over £14,000 having been received in advance of the previous year's income. It is definitely settled that Mr. Baynes, its Secretary, will visit India in the approaching autumn.

—The Russian Government is doing everything it possibly can to encourage the immigration of Chinese labourers into its Central Asian provinces. There are at present nine hundred working on the Government Sultan-Bend Dyke at Askabad, and numerous fresh arrivals are expected shortly at Tiflis and Baku.

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THE "FRIEND OF MISSIONS"

IN REPLY TO HIS CRITICS.

The issue of the *Methodist Times* just to hand contains the rejoinder of the "Friend of Missions" to his critics. He commences by pointing out that though unanimous in attacking him, some of his critics entirely contradict each other in their statements.

With regard to the higher educational work of Dr. Duff, he quotes from Dr. George Smith, C. I. E., the friend and biographer of Dr. Duff, and the secretary of the Scotch Free Church Missionary Society, to the effect that "Dr. Duff decided, *after six weeks' investigation*, when he was *twenty-four years of age*, 'that the method of his operations must be different from that of all his predecessors.'" Also from Mr. William Ballantyne, M. A., who has recently written a short life of Dr. Duff for the Religious Tract Society:—"It was painful to Duff to find himself standing almost entirely alone on this point. But having taken up his position. . . . he resolved to abide by it."

He next verifies his statistics, which have been very carelessly impugned by some of his opponents, and points out that if the same proportion of Wesleyan ministers in England were employed in educational work as there are in India, there would be 560 headmasters of schools and principals of colleges such as the Wesley College (Sheffield) and the Leys, 560 more would be largely engaged in the management of day schools, and only 560 left to carry on the main pastoral and evangelistic work of the Church.

He quotes from the life of the revered English Wesleyan missionary, W. O. Simpson, to show his view of educational "mission" work as follows—

Page 203.—December, 1857.—"The school was less frequently mentioned in correspondence or in diary, and, it would seem, *no longer held the foremost place in his mind and heart.*"

Page 219. "Gradually Mr. Simpson felt obliged by the pressure of other duties to diminish the number of hours he gave to the school, and he was glad at the beginning of 1860 to transfer the personal charge of it entirely to an efficient English *lay teacher.*"

Page 228. March 24, 1860.—"I am *very happy* in my work *now*. For the first time since I came to India I am *free from school duty.*"

Page 239. April 5, 1860.—"These and similar experiences (of evangelistic work in the villages) greatly intensified Mr. Simpson's sympathy with the agricultural low caste population, and led him to the opinion that greater attention should be given to them than had hitherto been done by the Wesleyan Mission. He writes: 'I have had *very serious reflections* upon our work in this province. 1. The case of these Hindus is dark indeed. On the side of the caste people, pride, conceit, philosophy, falsely so-called, and many a strong social barrier against the acceptance of a pure faith. On the side of the poorer classes, ignorance and fearful superstition. Yet I remember what God has wrought. I think of *Tinnevelly* and *Madura*, and I find comfort in the discharge of present duty.

2. 'The lower classes in comparison with the caste people, the villages in comparison with the towns, have been *too much neglected in our mission.*

3. 'A proper village system would furnish us, as our brethren in Tinnevelly and Madura, with catechists and Christian schoolmasters, an agency *we very greatly need.*

4. 'We should have now or soon a training-school for such agents. Negapatam or Trichinopoly would be the best locality for such an institution. In Madras many influences are unfriendly.

5. 'A thorough working of the village system seems to me *the true method* of extension, rather than the occupation of new town centres.'

These views Mr. Simpson ever afterwards not only advocated, but sought to put into practice."

Page 278. February 14, 1863.—"I came back to Madras after having laboured in every branch of toil; I have been a schoolman, the pastor of a native church, an evangelist to the heathen, *and have found the last to be the work to which naturally and by Divine grace, I am most fitted.*"

The "Friend of Missions" remarks on this—

Here we have a man who was fitted "naturally, and by Divine grace," to be the apostle of South India, forced by the influence of "Dr. Duff's fatal mistake" into an educational straitwaistcoat, and condemned during the best years of a noble career to toil to little purpose in an uncongenial sphere. Mr. Simpson's educational efforts resulted in the conversion of three Brahmans, Subramanyan, Kalyana Ranen, and Coopooswamy Rao. The first of these alone remains steadfast in the Christian faith. Had Mr. Simpson been unfettered by educational work, his tongue of fire would have kindled a flame of love for Christ in many a Hindu breast and instead of one solitary Christian leader today, as the result of his labours, we might have rejoiced in multitudes.

He then produces a letter from an earnest Wesleyan Missionary now in India who has been in charge of one of the Indian High Schools. It was written before the articles appeared in the *Methodist Times*, and is as follows,

I am delighted beyond measure that Mr. Hughes is going to turn the fierce light of the *Methodist Times* on the dark mysteries of mission policy. *Write down the education fallacies. They are the ruin of our work in India.*——is going on with his schemes for the establishment of village churches. He has just formed one at P——. This nucleus consists of five families and a good leader; about forty people, I think he says. We were reviewing the other day what he has succeeded in doing in that way during his two years at——. The church at——has been established, and contains 25 members. It will soon grow, there seems to be every certainty of that. A chapel has been built there and the people have been learning to read. That is the *right sort of school work*—first a church, then education of the church and its children. This new society at P——has been started. The sluggish old body at——has been awakened, purged of some of its worthless hangers on, brought to its senses as regards caste, and a native minister settled there. Before the end of the year he hopes to see a church at N——and another at K——, but often-times the work moves where we don't expect it. These are the right lines to go upon, I am sure, and as long as I am in India I will try, by God's help, to work on them. . . . If there is one fact which I hope you will insist on more than all others, it is this—*while we are spending yearly piles of money in educating Brahmans, and in enabling them to tighten their already firm grip on the country; while year by year we are paving the way to power and office for them; while we are setting our seal on their supremacy, we are letting the children of our Christians slip.* For these there is little or no education. We do not fit them for higher paths in life. They seldom or never reach our high schools or colleges. They pass from us, whither we know not, and it would seem that we do not care. But when the question of boarding-schools for Native Christian children comes up, the proposer is told that we are financially embarrassed. *Yes, the money is going to the Brahmans.* Now, as to day-schools. It is asked whether we can afford to allow education to be entirely secularised. *I deny* in toto *that our primary schools, which you know are costly both in money and in the missionary's time, are a religious factor in the country's life. The Scripture teaching is perfunctory. It is in inefficient hands. The children are too tiny to be influenced much, even under the most favourable conditions. As to high schools and colleges . . . I do not believe in them as mission agencies.* The law prevents boys from becoming Christians whilst they are of the age of the average number of students in such institutions, and so the missionary must be un-Christianly cautious lest he convert some of his pupils. The boys thus protected by the law of the land go forth into the influences of the world, and *in nine cases out of ten become the most strenuous opponents of Christianity.*

The "Friend of Missions" then quotes a letter received by him from Mr. S. Satthianadhan, M. A., LL.B. (Cantab), ex-Foundation Scholar of Corpus Christi College, Cambridge, Assistant to the Director of Public Instruction, Madras, son of one of the principal Native Christian pastors of India. He says,—

What has pleased me most in your contribution is the bold manner in which you have advocated the claims of the poor Native Christians. *If half the money and energy spent in educating Brahmans had been directed towards improving the educational condition of native Christians, the Christian community in India would have been a power in the land.* Now that you are fully acquainted with the exact condition of our poor Christians I do sincerely trust you will not lose any opportunity of bringing their claims to the notice of the Christian public at home.

"The Friend of Missions" concludes his article by showing how completely God has set his seal in India, to His own Word, that it has pleased Him, "by the foolishness of preaching to save them that believe."

He first instances one Society which is almost entirely given up to educational "mission" work and has already spent one hundred and fifty thousand pounds on it. In the last fifty-two years 622 only have been received into it, and these are due to the small body of evangelists employed, and not to the secular educational work, for alegbra and euclid never yet saved a soul, great as are their uses in other directions.

The next Society he instances is that of one, two thirds of the work of which is secular-educational, 316 teachers are employed of which 128 are heathen. There are 410 converts in this mission, only 111 of which are gaining an independent livelihood, the other 299 being paid agents of the mission!

The third instance he relates is that of the glorious work of the American Baptist Missionary Union, which depends entirely upon the God-ordained means of salvation, the preached Word. Of this he says,—

It now numbers 28,629 members; it has 52 organised church societies, of which 19 are entirely self-supporting. Its church and chapel edifices number 69. Its total native force of ministers, Bible-women, and other helpers number 383. Some of the records of this mission read like chapters in the Acts of the Apostles. In January, 1867, the church at Ongole numbered eight members. In 1877 it reported 3,269 members. This is only a specimen of the work carried on throughout the whole mission. The following is an extract from last year's report:—"If in any other field we should hear of the baptism of 1,243 persons by one missionary and his helpers on one preaching tour of less than two months, our hearts would kindle with a flame of ardent enthusiasm and gratitude. But we are so accustomed to marvels from the Telugu Mission, that we read with comparative indifference the glorious record of 1,443 in one station, and 565 in another in a single year."

"HOIST WITH HIS OWN PETARD."

In the middle ages when there were walled towns with great gates, and castles to be beseiged, one means used by the attacking party in time of war to force an entrance was the petard, a sort of conical bomb-shell which was screwed on to the gate and then fired off. This device usually resulted in the huge gates being blown to matchwood. Sometimes, however the petard went off while it was being screwed on, in which case the attacking party was blown to pieces as well as the gate. Hence the proverb "Hoist with his own petard," means that the person to whom it is applied has been destroyed by his own method of attack.

F. B. Whitmore, B. A., relates the following incident, which was reprinted in the Boston *Christian*.

Some years since a discussion had been held during the winter months between Christians and unbelievers in a hall in Saint Luke's, London. At the last meeting of the season it was resolved that on that occasion any questions should be in order which had been discussed during any previous meeting.

Among other unbelievers who came forward was a young man who had often spoken there on various subjects, and who, as reported by one present, spoke thus:

"Mr. Chairman, ladies and gentlemen,—I have determined to show you to-night what the Bible really is; and in order to be fair I will not take selected passages, but will allow the book to open where it will, and read you the first verse on which my eye lights. You will then see in what kind of a book the Christians believe.

He allowed the Bible to fall open in his hand, and read aloud,—

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James i. 27.

Somewhat abashed, and amidst the joy of the Christians, and confusion of his own party, he opened the Bible again, and read:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Isaiah lviii. 6.

Still more abashed, he read again as the book opened.

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isaiah i. 16.

He made one last attempt and read:

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi. 8.

Disappointed and chagrined, the sceptic left the platform, overwhelmed by the sneers of his companions, and the tumultuous joy of the Christians.

No Christian could desire a more favorable test than this. The Scriptures will bear to be taken at random, and read in the presence of their bitterest foes, for "every word of God is pure, as silver refined in a furnace of earth."

The Bible is a good book for random reading. Most who despise it have never carefully read it. It is especially the book for the poor. David says, "Blessed is he that considereth the *poor*." Psa. xli. 1. "O God, thou hast prepared of thy goodness for the *poor*." Psa. lxviii. 10. "The Lord heareth the *poor*." Psa. lxix. 33. "He setteth the *poor* on high." Psa. cvii. 41. "He shall stand at the right hand of the *poor*. Psa. cix. 31. "I know that the Lord will maintain the cause of the afflicted and the right of the *poor*." Psa. cxl. 12. Solomon says, "Whoso oppresseth the *poor* reproacheth his neighbour; whoso stoppeth his ears at the cry of the *poor*, he shall cry and shall not be heard." When Zaccheus was converted he said, "The half of my goods I give to the *poor*," and James says, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?" The whole book is full of blessings on the poor and the needy, and the best thing a poor man can do is to read it and think how much better off he would be than he is now, if he lived in a country ruled by the law of God.

And what can induce men to make war on such a book? What but the wickedness of their own hearts, and their desire to live a life of sin and escape the condemnation that the Scriptures declare upon all ungodliness? Why not believe and live? "Believe on the Lord Jesus Christ, and thou shalt be saved."

THE WAY THE LORD HATH LED ME.

By Charles Stanley.

Under the above title an interesting book has just been published from which this anecdote is taken.—"It is important to look to the Lord every day for the guidance of the Holy Spirit, as we never know when and where He may use us in sovereign grace. I was crossing the country one day, from Bristol, where I had been preaching, to Tetbury. I had never been in that part of the country before. On arriving at Wotton-under-Edge, I had some time to spare before going on. It was about five o'clock on a hot day in the midst of harvest. There was scarcely a person to be seen in the little town. I was very distinctly impressed from the Lord that I must preach the gospel there that afternoon, yet there appeared to be no people to preach to. Nearly all seemed to be out in the harvest field. Yet the conviction deepened that I must preach. I took a few tracts and gave them where I could find anyone. I was standing in a little shop, speaking to a woman about her soul, when a man came running up the road, the perspiration streaming off his face. He turned into the shop, and said, 'Please, sir, are you a preacher of the gospel?' 'Yes,' I said, 'I am, through the Lord's mercy, but why do you ask?' He replied, 'I am the bell-man, and if you will preach to-day I will cry it.' 'Well,' I said, 'it was very much laid on my heart to preach the gospel here to-day, but I do not see any to preach to. Tell me, how is it you came in such haste, and asked me the question?' He replied, 'I was working in the field, and a woman came past and told me some one was distributing tracts in Wotton, and it was just as if a voice had said to me, You must run, and there must be preaching in Wotton to-day. That is why I left my work, and came immediately.' As he was the bellman, I involuntarily put my hand in my pocket to give him a shilling. 'Oh dear no, sir,' he said, 'I don't want the money, I want souls to be saved'; and the earnestness and solemnity of the man confirmed his words. In half-an-hour he had washed himself, cried the preaching, and we were on the way to the Chipping to preach."

It requires a bold man to say that these coincidences were the result of an accident.

"GO! WORK IN MY VINEYARD."

Here is the secret of many a joyless Christian life. He who voluntarily separates himself from the living world around him will become morbid, miserable, and possibly mean. The Christian men and women who stand aloof from the activities of the living church, and take no part in the practical ministries that engage the hearts and hands of the disciples of Christ who follow Him in beneficent service, will surely pay the penalty. They will become morbidly fastidious and captious, or cool into heartless indifference, or fall into doubtings—or, being too true and too deeply rooted in the Christian life to sink into any of these moods or states, the cry of their hungry souls will not be hushed until they recover their forfeited peace by resuming their neglected duties. All such persons must get into the current of activity, serving their own generation by the will of God, or they will be stranded on the barren beach strewn with the wrecks of lives that might have been fruitful aud blessed, but were ruined by the folly of disobedience to the command of the Master to go and work in His vineyard to-day.—*Nashville Advocate.*

News of the Week.

Missionary and Church Intelligence.

—Chota Nagpore is another part of India where the Gospel has made rapid advances. Forty years ago there was not a single Native Christian in the district now there are about fifty thousand.

—The arrangements for the Dum-Dum Camp Meeting, to be held in the Poojah holidays in October, are now nearly completed. The Rev. J. H. Bateson of Umballa, has been invited to hold a series of Evangelistic Services for the special benefit of soldiers and for those who understand English. There will be a Convention each day at 11 o'clock for the consideration of separate departments of Christian Work, and for the deepening and increasing of the spiritual life in believers; Services will also be conducted daily in Bengali. For fuller particulars apply to the Rev. J. A. Macdonald, Dum-Dum.—*Indian Methodist Times.*

—Dr. Pentecost has concluded a mission in Glasgow which has been attended with much blessing. The large church capable of holding 1,150 people was filled every night and one hundred and seventy cases of conversion are recorded.

—A Transvaal Farmer has applied to a mission station for an evangelist to work among his natives. He offers to pay him out of his own pocket £24 per annum, and allow him the use of part of his farm.

—The Annual Meeting of the Common Lodging-House Mission, recently held in London shows that the society is doing a good work among the outcast poor of London. The Report read by the secretary states that over 900 Gospel services have been held during the past year in the kitchens of common lodging-houses in Spitalfields, Westminster, Ratcliff, St. George's, and Kentish Town. The estimated number that have thus heard the glad tidings of salvation through this branch of the work has been 46,620. Seventeen young girls and women have been rescued from a life of sin and shame. Lodgings and relief have been given during the year to 630 cases. Free breakfasts have also been given in various parts of London. Various chapels and mission halls have been supplied by members of the society. The distribution of tracts is an important work, and some 923,000 have been distributed. The men's Bible class at Old Pye Street on Sunday afternoons to lodging-house men is a sight worth seeing; average attendance, 120.

—A "Convention of converted Roman Catholics"—which means in this instance, we suppose, persons whose conversion has led to their separation from the Roman Catholic Church—was to be held in Boston, beginning May 7, to consider the subject of evangelistic work among Roman Catholics. The convention was to be purely a religious one. Among the speakers announced were a number of former priests, including Rev. C. Chiniquy, of Montreal, Ca., Rev. James A. O'Connor, of New York, and Rev. William C. Gaynor, (a recent convert from Romanism,) of Binghampton, N. Y. Distinguished ministers of various evangelical denominations who had been Roman Catholics, and many other clergymen and laymen who are interested in the conversion of Roman Catholics, were to be present and take part in the proceedings, as well as Miss Mary Frances Cussack, "the nun of Kenmare."

—The little bareheaded and barefooted children of a Liverpool Sunday School subscribed amongst them in farthings and halfpennies the sum of twelve shillings for Mr. Baldwin's work among the people of Morocco.

—The Presbyterian Mission in China requires its missionaries to go home once in seven years, no matter what the state of their health may be. They say they want to see them at home, and that they ought not to stay longer than seven years on the field without a change. The missionaries know just when they are expected to leave, and the work in China is arranged so that nothing shall interfere with their going at

the time appointed. They have a vacation of a year and a half.

About eighteen and a half million persons, it is estimated, pursue the scheme of study laid down by the International Sunday-school Lesson Committee. That committee recently met in Saratoga for its nineteenth yearly session and mapped out the work for 1891.

—It is said that a new organization, somewhat on the lines of the Salvation Army, is about to be started in England. It is to be called the Saviour's Missionary Army, and one of the essentials is that all its officials shall be members of the Church of England, although the organization will carry on its work entirely independent of Episcopal control.

—An entirely new feature in connection with the anniversary of the London Missionary Society was the holding of a young men's meeting at the City Temple, which was addressed by several missionaries. The meeting was brought about by the recently started Young Men's Missionary Band.

—The next Mildmay Conference will be held June 26th—28th. The subject is "With Christ."

—A "monster petition" from the members of the Salvation Army and others will shortly be presented to the House of Commons in favour of the Sunday closing of public-houses. It is expected that it will be signed by fully 1,000,000 persons in England.

—Mr. Moody's School at Chicago has attracted between three and four hundred students from all parts of the country. There are quite a number from the South. Mr. Moody speaks on such topics as repentance, faith, the new birth, justification; Rev. W. W. Clark, on the way to study the Bible, on the Book of Mark, &c.; and Professor Moorehead, on the types of Christ, and kindred subjects. At the close of the morning session, the workers report to Mr. Moody, and arrange, under their proper leaders, for the afternoon visitations and for the evening services. *In all of Mr. Moody's plans, the reaching of the common people, the working people, is kept steadily prominent.* If Mr. Moody furnishes instructive addresses on Biblical subjects, free of cost to all who desire to hear them, he expects those who have this privilege to help him carry the Gospel into every neglected corner of the city. The prospects are that his plans will succeed, and that, going out as he does into the smaller and mission churches, he will reach, more effectively than ever before, the hardened and indifferent classes of the city.—*Boston Congregationalist.*

—It is officially stated that on and after May 1 all the Vanderbilt railroads east of Chicago will abandon a great portion of their Sunday freight trains. President Depew says Cornelius Vanderbilt has been urging the change for the past year and at a meeting of the presidents of the Vanderbilt roads on March 30 it was decided to make the experiment. The change affects the freight business only, although the company has already succeeded in curtailing the number of Sunday passenger trains by giving up excursions and in other ways.

—Mr. F. S. Arnot, the young missionary, who left England in 1881, at the age of 21, and proceeding to Natal, unaided by any Missionary Society, travelled in Africa from the east to the west, says that if the natives can be persuaded that a stranger's mission is peaceful, travelling is as safe in some parts of Africa, as would be a journey on foot from Glasgow to London. During his seven years' missionary journeys in Africa, Mr. Arnot "has been welcomed with cordiality—in a manner that he never dreamed as coming within the range of human possibility—by more than one powerful chief, and has received substantial aid from them in his progress and missionary work.

—The forty-first annual report of Moon's Society for embossing and circulating the Holy Scriptures and other useful books for the Blind, states that the number of readers among the sightless increases, although many of the very aged are every year removed by death. The proportion of the young to the adult blind is comparatively small, the greater number of the blind being over thirty years of age. More than half the readers of Moon's type, which has been adapted to many languages, are above fifty years of age, and so simple is the character that, although the fingers may be hardened by work, the letters are easily distinguished by those who have learned the system. The blind are continually applying for a larger variety of books, and with increased funds more might be embossed and put in circulation. The total number issued by the Society up to the present exceeds 175,000. The friends of the blind will be glad to learn that everything is so arranged throughout the embossing establishment, that if Dr. Moon, who has now entered upon the jubilee of his labours for the blind, were unable to render much assistance himself, the work could be carried on uninterruptedly.—*The Christian.*

—The Indian Sunday School Union has appointed Rev. W. J. Wilkins, of the London Missionary Society, and Rev. Dr. Shoolbred of the Rajpootana Mission, delegates to the World's Sunday School Convention, to be held in London, beginning July 2nd. Rev. C. S. Harrington, of the Church Mission, and Mrs. Jones, of the Agra Baptist Mission, are alternate or reserve delegates.

General News.

—Dr. Emma Brainerd Ryder, M. D., who has practised medicine in New York City during the last ten years, has opened a Consulting Room, at Albert Hall (Alexandra Girls' School), Fort, Bombay. Dr. Ryder was a pupil of Sir T. Spencer Wells, and Sir Morell Mackenzie, and finished her medical studies at the University of Vienna, while for two years she was physician in the hospital there, which has five thousand beds.

—The Ceylon Times says that the monsoon there has come in like a lamb. From all along the Coast news comes of the approach of the monsoon. The British India Steam-ship Company's Agents at Calicut, writing on Saturday, say: "The monsoon set in last night."

—A meeting of friends at the Native Races and Liquor Traffic United Committee was held on May 10 at the Mansion House. In the absence of the Lord Mayor, the chair was taken by the Duke of Westminster. He was supported by the Bishop of London, who proposed the first resolution as follows:—"That the traffic in strong drink as now carried on by merchants belonging to Christian nations has become the source of wholesale demoralization and ruin to the Native races in almost all parts of the globe, and is proving a serious stumbling-block to the progress of the Gospel and civilisation among them." The second resolution was proposed by Mr. Caine, M. P.:—"That in the interests of Christianity and humanity the facts bearing on the traffic and its results should be made more generally known to the people of England and other countries, with a view to the formation of a sound public opinion, and eventually to the passing of legislative enactments for the repression of such traffic." Mr. John Mackenzie, (late Commissioner in Bechuanaland,) next proposed a resolution, in effect requesting the chairman to sign the foregoing resolution on behalf of the meeting, and deciding that copies of them should be forwarded to the Prime Minister, the Foreign, Colonial, and Indian Secretaries of State, and the members of Parliament for the City. The speaker referred with much satisfaction to the absence of intoxicating drink in Bechuanaland.

—A new liquor law came into force in Boston, Mass., on Saturday, April 27. By it no fewer than 1,700 drinking saloons were closed.

—A heavy hail-storm, such as has not occurred for 25 years past has visited Panchgani. The hail stones were of an unusually large size, and considerable damage was done to trees, gardens, and to the panes of glass of the doors and windows of nearly every house on the Hill. The roads were strewn with branches and leaves of the trees, which were knocked down by the force of the hail-storm. The down-pour did not last longer than three-quarters of an hour, during which time 1.77 inches of rain were gauged at the Panchgani Dispensary. On the treacherous Paserni Ghat, about three miles away from here, large boulders tumbled down and quite blocked up the road for traffic. The mail-cart was delayed for nearly an hour-and-a half. A large Casuarina tree was struck by lightning, which stripped about 3 yards of its bark.

—The German residents in London have presented the Queen with a large painting of all her German relatives, as a Jubilee gift, in appreciation of the benefits they have received during her Majesty's reign. The commission to paint this historical picture was given to the well-known German painter, Werner, at the time of the Jubilee in 1887, and he bargained for two years to complete his work. The outlay expended upon the picture has been several thousand pounds. Not only are the Queen's children and grandchildren represented, but most of her relatives as well. A committee of six who had been invited to the Castle formally to present the picture having been entertained at luncheon, the presentation ceremony took place.

—A home for Hindu widows has been established at Julpigoru, in Bengal. An effort has also been made to start a home at Krishnagore.

—The Maharajah's Palace at Mysore is soon to be lighted throughout with electric lights. The first storey of the Palace will contain sixty-two lamps, and the second, one hundred and twenty. There will be incandescent lamps of 16 candle-power each. There will also be six arc lamps of 2,000 candle-power each, and on the summit of the building there will be the largest projector lamp in India, of 5,000 candle-power, which will cast its light to a distance of from sixty to eighty miles. The lights will be run off twenty-three accumulators.

—The United States have recently celebrated the 100th anniversary of their government by Presidents. New York has been full of festivities and all over the land the people have been holding meetings, displaying the national colours, firing salutes, burning fireworks and keeping a cluster of holidays. The same silk banner under which President Washington was escorted up from the beach at New York has floated above President Harrison.

—The human voice, in quick speaking, can utter 296 words per minute, while in ordinary conversation the rate is about 143 words per minute. Taking this last as a basis, and the number of persons present at the opening of the Paris Exhibition as 118,262, some man, with more time and less care on his hands than most people, and with a strong liking for mathematical gymnastics, has calculated that 121 milliards, 217 millions, 883 thousand, 320 words were spoken on that occasion.

—The P. & O. S. N. Co.'s s.s. *Assam*, with the outward English mails of the 24th ult., left Aden for Bombay at 9 p.m. on Monday. The s.s. *Arcadia*, for Colombo and Australia, left at 5 o'clock the same evening.

—The total number of deaths registered in Bombay during the week ending Tuesday, 4th June, 1889, was 507, being 35 more than the preceding week and 102 more than the week ending the 29th May, 1888; 53 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 17; Brahmins, 17; Caste Hindus, 265; Hindu outcastes, 30; Mussulmans, 127; Parsees, 25; Jews, 2; Native Christians, 10; Eurasians, 1; Europeans, 5; while the rate of mortality per 1,000 of the population was 27·51. There were 152 deaths from remittent fever, being 27 more than the last week, and 44 more than the corresponding week of last year. There were 4 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 6. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 76, 15, and 7 last week, against 77, 23, and 9, respectively, in the corresponding week in the last year. During the week 290 births were reported in the different districts.

—The rate of exchange is now 1s. 4 5-32d.

Telegraphic News.

London, May 31st: The Marquis of Salisbury, replying to a deputation of the Bi-metallic League, which waited on him, alluded to the intense difference of opinion that existed concerning the Silver Question, and said that a Great International Monetary Congress would meet in Paris next autumn, at which His Lordship hoped England would be well represented. He reminded the League of the importance of converting foreign nations to its views.—The Bill, granting Local Government to Scotland, has been read a second time in the Commons.—Canada has been visited by a severe frost this week which has caused much damage to large wheat-growing areas.

Simla, 31st: The Measure of Length Act comes into force from June 15th. The standard yard will be kept in the Survey Office at Calcutta.

New York, June 1st: A frightful calamity has taken place at Johnstown near Pittsburg, where a huge reservoir has burst in consequence of the torrential rains that have lately fallen in that district. The rush of water is described as having been something appalling, and five thousand houses have been uprooted by its force. The town is still submerged, and it is computed that at least fifteen hundred of the inhabitants have been drowned in the flood. Disastrous floods have also taken place in Maryland and Virginia, causing great damage and much loss of life.—The State Department at Washington declares that American rights in the Behring Straits is not a matter for negotiation.

Berlin 1st; Advices from Zanzibar state that small-pox is raging among the members of Captain Wissmann's force.—The Samoan Conference has been adjourned for a week in order to permit the representatives to refer the decisions arrived at to their respective Cabinets. It is expected that all three Powers will assent to the decisions that have been referred to them.

London, 1st: The Parnell Commission has adjourned its sitting until the 18th inst.—In the House of Commons last night, Sir Roper Lethbridge brought forward his motion for a Select Committee of Enquiry into the grievances of the Uncovenanted Civil Service of India. In the debate which ensued, Sir John Gorst admitted the merits of the Indian Uncovenanted Service, but refused to exact any fresh taxes in India on behalf of uncovenanted pensioners. The motion was eventually rejected by 122 against 86 votes.

St. Petersburg, 1st: A deficiency is expected in the Russian wheat crop.

New York, 1st: Accounts of the American wheat crop are unfavourable owing to cold and unseasonable weather.

New York, 2nd: Latest particulars of the floods in Maryland and Virginia show that from eight to ten thousand people perished, and that the loss is estimated at twenty-five millions of dollars. The desolation caused by the deluge in the Conemaugh Valley, in which Johnstown is situated, is terrible, and populous towns and villages which existed before have entirely vanished.

Paris, 2nd: President Carnot is making an extensive tour in the North of France, and dilating everywhere in his speeches on the blessings of peace.

London, 3rd: The Lord Mayor of London has appealed to the public for subscriptions to the extent of £85,000 for the purpose of completing the equipment of the Volunteer force.—The Government not being prepared to give any assurances of support to Sir Hercules Robinson's policy at the Cape, he will retire at the expiration of his leave in August.

New York, 3rd: Latest advices state that the floods in the Conemaugh Valley are abating. The debris which has been washed down from Johnstown has collected under a bridge in the neighbourhood, where it caught fire. It is feared that two thousand bodies of those who were drowned are beneath, as the air is tainted with corruption, and a pestilence is regarded as likely. Numerous bands of robbers have appeared on the scene, and many of them have been lynched.

London, 5th: The report of the Suez Canal Company shows that the profits for the year amount to thirty-six millions of francs, and the directors are, therefore, enabled to declare a dividend of sixty-four francs thirty-eight cents per share. The report states that the night traffic is forty-six per cent. of the whole, and points in conclusion to the increase in the trade with the Far East.

Simla, 5th: It is proposed to give the district magistrates power to order the arrest of any leper who is found begging or wandering about without means of subsistence. Such lepers may be detained in a retreat for life, or until their discharge is sanctioned, and, if they escape, may be re-captured by the police. No retreat will be sanctioned unless provision is made for the segregation of the sexes. The Local Governments may establish retreats with any moneys placed at their disposal for hospitals, dispensaries, and lunatic asylums. Complete religious freedom will be secured to the lepers in such institutions. The Local Governments may make rules for the management, discipline, and inspection of retreats.

Paris, 5th: A serious question has arisen between France and Servia owing to the latter having forcibly taken over the Servian Railways which were being worked by a French Company. The reason given by the Servian Government for this step is the maladministration of the Lines by the French Company.—At the shareholders' meeting of the Suez Canal Company, Mr. Charles Lesseps, replying to strong protests made against the London agreement, explained that it was concluded to save the Company from ruin, because he had learned that the Khedive had granted a concession for a new Canal. The report of the directors was eventually adopted.

London, 6th: Mr. Gladstone has started on a political tour in the West of England, and has arrived at Southampton, where he received a perfect ovation. In a speech he made there on his arrival, he predicted that from the bye elections his party would gain one hundred seats at the next election.

Allahabad, 6th: The last rail of the Indian Midland line has been linked in, and the whole system will probably be open for public traffic next month.

The Lawyer's Sunday School.

Experiment is the test of truth. There is no better way to test the value of the Bible than to watch its operation as one of the forces in the construction of society. There are special opportunities for observing such experiments in the great West of America. If the Bible is a curse, and Christianity a calamity, of course persons moving into a new region of country will seek to avoid the presence of such disturbing forces, and hence we might expect that candid and thoughtful men would seek to lay the foundation of new communities beyond the reach of such baleful influences.

"I organized the first Sunday school in the county, and ran it myself," said a shrewd but dissipated Wisconsin lawyer. "A few of us Americans came here early. We wanted to get in decent industrious settlers, and keep the rowdies out. So I said, 'A Sunday School will draw the folks we want. It will be the best and cheapest way to blow for the settlement.' They all agreed to it. There wasn't a soul of us that pretended to have a grain of piety. So they pitched upon me to carry out the plan. I did it, sending to Mr. Rice of the American Sunday-School Union for a library, and ran the school all summer. It did the blowing for us splendidly. Several Christian families came in, and as they had a better stock of piety, I handed the Sunday school over to them. It was a grand thing for us. We secured a good moral settlement. In fact, sir, it got to be so pious that I couldn't live there myself."

This was simply a shrewd business operation, undertaken from a pure worldly point of view. These men well know that every thrifty, diligent, Christian man added to the material wealth and prosperity of the community; and that a Sunday school attracted the men of intelligence and integrity to their midst. Suppose they had had no God, no Bible, no Sunday school, but whiskey free for all comers, they would have had every "bummer" and "dead beat" for fifty miles around, and there would not have been money enough among the whole of them to buy a quarter-section of land.

Why do those ten men stand trembling before the multitude, telling of the dreadful giants and the walled cities in their way, while two stand boldly forth, and declare with ringing voice, "We be well able to overcome—they be bread for us"? Simply because the cowardly ten had filled their horizon with giants, while the horizon of Caleb and Joshua was filled with God. "These giants" made a single nation feel like "grasshoppers." But "this God" made seven nations look like "bread."—*R. K. Carter.*

The Sceptical Shoemaker.

"Will you abide by your own decision on two questions that I will put to you?" said the bible-reader to a sceptical shoemaker. "If so, I will freely do the same. I will abide by your own answer; by doing so we shall save much time, and arrive quicker at the truth."

"Well," said he, "out with it, and let us see if I can answer; there are but few things but what I can say something about." Well, my friend," replied the reader, "my first question is, Suppose all men were Christians, according to the account given to us in the Gospels concerning Christ, what would be the state of society?"

He remained silent for some time in deep thought, and then was constrained to say, "Well, if all men were really Christians, in practice as well as theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer; will you do the same?"

"Oh, yes," he readily replied; "no man can deny the goodness of the system in practice; but now for the other question; perhaps I shall get on better with that; you have got a chalk this time against me."

"Well, my next question is this, Suppose all men were infidels, what then would be the state of London and of the world?" He seemed still more perplexed, and remained a long time silent. At length he said,

"You certainly have beaten me, for I never before saw the two effects upon society; *I now see that where the Christian builds up, the infidel is pulling down.* I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions and follow the Lord Jesus Christ. But the change did not stop here. When first the reader called, he had to sit on an old, dirty, chair, with a number of half-starved children sitting in their rags on the floor around him neglected and uncared for; now they have removed to a better home in a cleaner street. Within, all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and to speak to them of the things which belong to their everlasting peace.

Can She Spin?

A young girl was presented to James I. as an English prodigy, because she was amazingly learned. The person who introduced her, boasted of her proficiency in ancient languages. "I can assure your Majesty," said he, "that she can both speak and write Latin, Greek, and Hebrew." "These are rare attainments for a damsel," said James; "but pray, tell me, *can she spin?*" For once this foolish Solomon was right; the high and mighty prince spoke common-sense.

Much the same test may be applied to Christian workers both in the pulpit and out of it. It is but a small matter that the worker can read three languages, and recite poetry, or can give birth to great thoughts, and utterance to fine language. *Does he win souls?* is the question which it is far more important to answer.

Had the fisherman a newly painted boat? Does he boast of a pair of fine blue eyes? Can he sing a ballad of the sea? These are all idle enquiries in connection with the man's pursuit. *Has he caught any fish?* This is much more to the point, especially to the man's family at home, and all who depend upon his success. It is true, a first class fisher may often labour in vain; but if his net always returns empty, how can he be called a fisher at all? A fisherman who never takes a fish, a preacher who never saves a soul from death! As well speak of a fire that never burns, a sun that never shines! *Sword and Trowel.*

INTERNATIONAL BIBLE STUDY.

SECOND QUARTER. LESSON XI.

Sunday, June 16th.

SUBJECT: Jesus Crucified.

Parallel Passages: Matt. xxvii. 27-37; Luke xxiii. 26-38; John xix. 1-24.

Golden Text.—He humbled Himself and became obedient unto death, even the death of the cross.—Phil. ii. 8.

In modern Jerusalem travellers are shown what is supposed to be the site of Calvary and the Holy sepulchre. It is a spot nearly in the centre of the City, chosen doubtless on account of a cavern near, where there are six ancient tombs. Romish and Coptic Christians have built chapels here and the spot is guarded by Mahommedan soldiers. But Bible readers cannot accept this as the true site of Calvary, for like as "the bodies of those beasts whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp, wherefore Jesus also, that he might sanctify the people with His own blood, suffered without the gate." Heb. xiii. 13. By no possibility could the spot now pointed out ever have been "without the gate."

But outside the North Wall of the City, through the Damascus Gate, is a bare skull-shaped hill with two caves in the front of it facing the city gate. It is noteworthy that this was the very gate through which the Roman army commenced the great siege which ended in the destruction of Jerusalem. Tradition says that this skull-shaped hill was formerly used as a place of public execution. Close by is the grotto where Jeremiah is supposed to have written the Book of Lamentations, where he sorrowfully sang:—

"Is it nothing to you, all ye that pass by?
Behold and see if there be any sorrow like unto my sorrow, which is done unto me.
Whom the Lord hath afflicted.
Because of the sins of her prophets, and the iniquities of her priests.
That have shed the blood of the Just in the midst of her.
The punishment of thine iniquity is accomplished, O daughter of Zion."

Many recent travellers concur in the opinion that this must be "the place Golgotha, which is, being interpreted, the place of a skull."

"And they gave Him wine to drink, mingled with myrrh, but He received it not." This was the usual drink given to criminals to deaden the intense pain of this cruel form of death. But the Lord would not take it. He preferred not to have His senses stupefied, but to bear the full weight of the pain laid upon Him. Does not this bear a lesson for His children in this age that they should not fly to deadly alchohol in their last sickness, but to the Lord for strength to bear whatever suffering He may see fit for them. Knowing full well that they cannot suffer a tithe of what He suffered for them, upon whom the sins of the whole world were laid.

"The King of the Jews" still bore His real title in jest. Much to the chagrin, as John tells us, of the chief priests, who wanted Pilate to alter the inscription; but in this their wishes were not met.

In His hour of humiliation the Lord of Glory was exposed to the rude insults of the passers by, and the mocking of His enemies, who tauntingly challenged Him to "save Himself" that *they* might see and believe. But Christ never works miracles to satisfy idle curiosity or to convince unbelief. Faith, is the condition of seeing miracles, in this age as in that. Unbelief is their greatest barrier. These scribes and Pharisees had no wish to believe, their hearts were so hard that no miracles could convince them. Witness their later endeavours to explain away and hush up the miracle of the Resurrection. (Matt. xxvii. 62-66, and xxviii. 11-15.)

In His humiliation too, He was "numbered with the transgressors" and even they reviled Him, but the climax appeared to be when the cry was forced from Him, "My God, My God, why hast thou forsaken me?" And then He "cried with a loud voice and gave up the ghost." By the Divinity that shone from His face in that dread hour, by the unusual darkness, showing the sympathy of nature with His sufferings which man denied Him, even the centurion was forced to exclaim, "Truly this man was the Son of God."

The death of Christ ended the Jewish dispensation. This was signalised in a remarkable manner by the rending of the veil of the Temple, showing that the presence of God was no more to be exclusively sought there.

He humbled Himself and became obedient unto death, even the death of the cross." The path of the cross was really the path to Victory. It was by yielding Himself to die, that Christ won for us a crown of life. "For it became Him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation *perfect through suffering*.

"DEATH WORKETH IN US, BUT LIFE IN YOU."

The malign energy of death pervades the human family. The sentence of death was passed on man by his Creator, and the poison of death entered into his being; and from that time on, death has been working. The current of life has flowed more slowly, the vigour of life has been impaired, the period of life has been abridged, and generation after generation has grown more feeble and frail; while from our thousands of ancestors have flowed down the currents of life, poisoned by the diseases and vices and sins of past generations. So death is working, and the best and purest and noblest feel its power. Even souls that have been purged by the blood that cleanses from all sin, yet feel the deadly taint of mortality, and are swept onward down to the grave.

But there is another force. He who has power to forgive sins has power to heal all the maladies which sin has caused. He who can say to the sick of the palsy, "Thy sins be forgiven thee," can also say, "Arise, take up thy bed and walk."

Men who are begotten by the word of Truth, and born again, not of corruptible seed but of incorruptible, have in them the germ of a new and everlasting life. "So then," says the apostle, "death worketh in us, but life in you." The apostles, worn and weary, were sinking beneath the burden of their toils, and passing to the tomb; but in the souls of the thousands who heard them were planted the new energies of an immortal life. Life was working in them, hindered and cramped for a time, yet destined to a perfect and eternal development in the kingdom of God.

So the process still goes on. Death works in the frame of the weary toiler who preaches the gospel of Christ; life works in the soul of the redeemed believer, who accepts the gift of God. Let the work go on. While death works in us, let life work in those around us, and let our testimony frail and dying though we be win many souls to the gladness of the immortal life.

"Oh, that the world might taste and see
The riches of His grace!
The arms of love that compass me
Would all mankind embrace.

His only righteousness I show,
His saving truth proclaim:
'Tis all my business here below,
To cry, 'Behold the Lamb!'

Happy, if with my latest breath,
I may but gasp His name;
Preach Him to all, and cry in death,
'Behold, behold the Lamb!'"

—Temperance is making giant strides in Norway, and that country is said to bid fair to be the first in Europe to prohibit the manufacture and sale of alcoholic drinks.

HOW TO CURE GOSSIP.

An exchange says—Adopt this rule: let all who come to you with stories about mutual acquaintances know that you intend, as soon as your duties allow, to wait upon the parties spoken of disparagingly and repeat just what was said, and who said it. Still better, take out your memorandum book and ask the party to allow you to copy the words, so that you can make no mistake. You will have to do this probably not more than three times. It will fly among your acquaintances on the wings of the gossips, and persons who come to talk against other persons in your presence will begin to feel as if they were testifying under oath. But, you ask "will it not be mean to go off and detail conversations?" Not at all when your interlocutor understands that he must not talk against an absent person in your presence without expecting you to convey the words to the absent person and the name of the speaker. Moreover, what right has any man or woman to approach you and bind you to secrecy, and then poison your mind against another? If there be any difference in your obligations, are you not bound more to the man who is absent than the man who is present? If you can thus help to kill gossip it will not matter if you lose a friend or two; such friends as these, who talk against others to you, are the very persons to talk against you to them. Try our rule. We know it to be good. We use it. It is known in the church of which we are pastor, that if anyone speaks to us disparagingly of an absent member, we hold it our duty to go to that absent member immediately and report the conversation and the names; or, still better, to make the party disparaging, face the party disparaged. We have almost none of this to do. Amid the many annoyances which necessarily come to the pastor of a large church, and still larger congregation, we think that we are as free from the annoyance of gossips as it is possible for a man to be who lives amongst his fellow-men.

"I SHALL LOOK OUT FOR JESUS."

"Mother," said a dear little boy of eight or nine summers, as he quietly crept into his invalid foster-mother's bedroom one morning, "while I've been lying in bed, I've been looking up at the stars; and I thought they looked like angels. Then I said to myself, 'Suppose this was the Judgment-day, and these were the angels coming with the Lord, what should I do?' Then I thought, I'll look out for mother, and keep close to her'; but then I remembered how weak you are, and I said, 'No, mother couldn't help me, I'll look out for father; he's strong; and then I thought, 'No, I know father would not be able to save me; then I thought, 'I'll look out for Jesus, I know He can save me."

Let this little-child-language and this little-child-faith teach you, timid disciple. Look out for Jesus! He cannot fail you. You know He will not; for whilst you look out for Jesus, Jesus will look out for you.

F. E. B.

YOUTHFUL CHIVALRY.

A commendable act by a Buffalo newsboy, is noted by the "Arounder," in the *Courier*. A little girl dropped a package she was carrying, and the contents—several pounds of sugar—were scattered on the pavement. The passers-by laughed. Some said: "Poor girl, it's too bad," but no one offered to assist her, until a newsboy came along and saw the wreck. He promptly stopped, and, kneeling down, he took a couple of the evening papers that he had paid for, and wrapping the sugar up neatly, and tying the bundle, gave it to the little girl, and started off.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Meetings irregular, to suit the people. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m.

Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

CHILDRN'S SCRIPTURE UNION.

The usual monthly meeting will be held this evening at the Lodge Girgaum at 5 O'clock. All children and young people are invited.

JOHN M. MACDONALD,
Hon. Secretary.

☞ Notice of alterations for this column should each us by Thursday morning in each week.

The Bombay Guardian,

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SATURDAY, JUNE 8TH, 1889.

NOTES AND COMMENTS.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

The sullen silence of certain Government newspapers in regard to the conclusive affidavits in vindication of Luchmina, the Christian Slave, which we published last week, is in marked contrast to their jubilant tones when they thought that the outraged girl had been finally crushed. Happily for India, the decline of the influence of the official press has commenced.

Our recent article (May 25th) on "The Influence of Scepticism on Character" has, as we expected, created some stir among the class to whom it refers. We have received a tract containing a number of extracts from an American atheistical pamphlet, which is a compilation of true, doubtful and false charges against professing Christian ministers, which have appeared from time to time in the United States newspapers. The collator has headed his tract, "The influence of Christianity (!) on character."

A moment's thought will convince every clear-headed man, be he Christian or non-Christian, that this is a misleading title. In every case of fully proved guilt, an immoral or criminal member is separated from the Christian Church, but whoever heard of an immoral atheist being turned out of a sceptical club? On the contrary, most of the London sceptical clubs (of which the present writer has had considerable experience) openly advocate immoral practices. The three principal sceptical publishers of London, each issue works containing the most repulsively vile teachings about the married life, and are centres of sickening corruption.

Universal human experience, as well as the written Word of God, demonstrates the fact that those who sow to the flesh shall of the flesh reap corruption. What else possibly than the flesh have those to sow to, who deny that anything but the flesh exists? No doubt the compiler of the above-mentioned publication can abundantly corroborate this in his own personal life. Is he not living a life to-day, which years ago he would have started back with horror at the thought of living? As certainly as we know any natural law, so certainly do we know that those who deliberately shut God out of their lives, become more and more corrupt as the years roll by. Let the writer of this tract seek the Lord while He may be found, and call upon Him while He is near. Let him forsake his present way, and give up his unrighteous thoughts, and "let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Our notes are curtailed this week in consequence of the space occupied by our article on the interesting and valuable work of the London Missionary Society at Travancore.

SOLID WORK.

REPORT OF THH L. M. S. MISSION AT TRAVANCORE.

It has been a great pleasure to us to peruse the Annual Report of the Travancore District Committee of the London Missionary Society, which has just been issued.

This pleasure arises not only from the fact of accessions of numbers (considerable in some cases) in every district, but also because the work is of such a solid and spiritual character.

As is the case with the Christian Church in many parts of the world besides India, so here there are numbers of nominal adherents to Christianity who are entirely unconverted. In this mission special meetings have been held to reach this class. The Rev. A. L. Allan reports that a large number have been "led to see that their calling themselves Christians without experiencing a spiritual change avails not for their salvation." A number of testimonies were given at these meetings. Here are a few of them,

At Santheiyadi, Gnanamei said she was happy to testify of Christ's power to save.

Moses of Kotteiyadi said, "I sometimes have committed great sin and have had great trouble of mind. About 5 years ago I saw that the Lord was able to save me from sin, and in this belief I found peace. I find that He is able to save me from day to day."

At Punneiyadi, Yesudial said that through Christ she had obtained the forgiveness of her sins and peace, and would urge upon all present to give themselves to Christ.

Daivai said that Christ had obtained forgiveness and merit for her and that she had peace and joy in Him. Moses said, "From this day forth I give myself, and all I have and all I hope to have to the Lord."

Joseph rejoiced to say that his sins were forgiven, that he had joy in the Lord, and wished to speak to others of Him, and to live without sin hereafter.

Pakkiam said, "I am saved by my precious Saviour and I have peace through Him."

GOOD RESULTS OF SPECIAL MEETINGS.

All sorts of good results have accrued from these special services amongst the professing Christians. Lawsuits have come to an end, long standing quarrels have been healed, family prayer has been commenced in many homes and a lot of cold and indifferent Christians have dedicated themselves afresh to the Lord and are now hard at work for Him.

The missionary for the Nagercoil district is on the right lines for success. He says

The work (of thoroughly evangelising pro-

fessing Christians) is a most productive, a most renumerative work. As Moody used to say it is better to set ten men a-working than to do ten men's work. Now if those thousands of Christian people could be brought into living personal contact with the Lord Jesus Christ, He would set them to work; and an incaculably great step would be taken towards the evangelisation of the surrounding heathen. It is by the power of a new life that India is to be won for Christ. The gospel of Christ has a power peculiarly its own; and it is by this power inherent in itself that it is going to win its way in the world, and win the world. It is the God-given medicine for the worst of all diseases; it brings balm and healing to the sin-sick soul. It brings rest to the weary and heavy laden. But above all its power is made manifest in transforming the life; it makes men and women new creatures. There is no limit to its power in this respect; for it is the power of the Almighty; "It is the power of God unto salvation to every one that believeth."

Individual Piety.

The Report is full of interesting cases of individual piety amongst the Native Christians. One is that case of an old Christian women at Tamereiculam, who works hard, without remuneration, for the salvation of her neighbours. She has prayer-meetings in twenty Christian houses and ten heathen houses, and has been the means of building up Christians, and of the salvation of several heathen. Amongst those that she has brought to Christ is an old Mahomedan woman aged 60. At Agasteespuram it is reported that "Many of the Christians are as bold as lions although they are repeatedly put into loss and difficulties," there having been prosecutions on fabricated charges, a favourite method of persecution in this part of India. In various other districts persecution has been very bitter, partly owing to the circulation of the pamphlets of the Hindu Tract Society which are founded on Charles Bradlaugh's London publications.

The medical work of this mission is also on a genuine spiritual foundation. Every case that is admitted into the mission hospital is duly entered with all particulars in the case book, one column of which is headed "Remarks on Spiritual condition." Here is an extract from the history of one patient under this heading,

> This patient, though a poor ignorant heathen at the time of admission, has learned with eagerness the truths of the Gospel. During his long stay in the Hospital he has lain on the "Sargood Bed," and has exhibited great patience under all his sufferings. I believe he has quite given up his belief in demons, and rests now simply on Jesus Christ. His heathen name he has gladly consented to change to "Samuel," and his wife who waits on him assiduously, I think shares with him, not only the joy of seeing improved health, but the joy of learning of God's wonderful love.

Spiritual Medical Work.

Each patient is definitely and continually dealt with about spiritual matters, and the healing of his soul as earnestly sought as the healing of his body. Another patient on her death bed said, "I am not afraid of death. It gives me joy and happiness to think of Jesus who saved me. If it is His will that my days on earth be prolonged, or that they should now be cut off, I am resigned to His will being done."

Special monthly prayer-meetings are held, at which it is stated, "Our chief aim in holding this meeting is to infuse into all our members a high degree of Christian principle, to create in their mind a desire to do more for the cause of our Lord, and to enforce the duty of the propagation of the Gospel among the heathen."

A great work is being done amongst some extremely ignorant Roman Catholic Native fishermen at Kollangoduturai and Vallavilai. The Romanist bishop is making the most strenuous efforts to bring back the converts into Romanism, as he fears, with reason, that if these two villages abide faithful to the Gospel, all the villages of the neighbourhood will be won for Christ. Much persecution is being endured by the faithful ones.

The Rev. S. Mateer reports in the Trevandrum district that "the lower castes are ready to run to us and are urging us to allow them to build little prayer-houses in various localities." Amongst other things he reports,

> The congregation of Mutteikad supplies a pleasing instance of the self-propagation of Christianity. A colony of about 14 families from our old congregations of Venganur and Nellikakuri migrated, over two years ago, to an extensive plot of jungle land, which they have cleared and planted, building a temporary prayer-house and recently opening a small school, doing also some Christian work amongst Pulayars, under the superintendence of an ex-catechist of the mission. Several also joined them from heathenism, so that lately when they placed the congregation formally under the supervision of the mission, I preached to 100 people, examined the little school, and was handed a list of 82 Christians of all ages forming the congregation of Zion, Mutteikad. Not a chuckram has been spent on this work by the mission.

One feature of the report is a sad one. A serious epidemic of cholera took place in the Mission during the past year, in some cases carrying off hundreds of Native Christians in a district. The proportion of deaths was, however, very much smaller amongst the Native Christians than their heathen neighbours, their cleanlier habits tending to break the force of the epidemic.

Victorious Deaths.

But there is also a joyful side to this calamitous out-break of cholera. Large numbers of rejoicing death-beds showed the reality and depth of the work carried on in the mission. It is wonderful to see Christ's victory over sin in the believer. It is perhaps still more wonderful to see His victory over death. One Native Christian who, though unpaid, made it a rule to pray in at least ten houses every day, was taken with the cholera. When asked whether he was ready to die, with a smiling face he replied that he was very glad and ready to meet his Jesus and that he would be very happy if God were to take him to heaven by means of the cholera. Another Christian woman who used to spend her Sunday evenings in visiting her heathen neighbours and preaching the Gospel to them, and was specially kind to the sick and suffering, had a joyful death, saying, "I am going to the house of my Father." Another young man who died calmly and peacefully said that "Christians need not be afraid of cholera." Other sayings of joyful death-beds amongst the Native Christians during this epidemic are as follows, "I will soon close my eyes here and wake up in a glorious world to see my Saviour face to face." A boy of eleven said "you need not weep for me, I am going to Jesus the Lover of children" "Jesus is my shepherd, I shall not want, although I pass through the valley of the shadow of death I shall not be afraid. I am going to the place where Jesus is, and there I shall be joyful for ever." Others said "O God, I am ready to meet Thee!" "I have no fear, for my Saviour is standing by me to comfort me." "Jesus is going to take me to His place, then I shall have no more pain. I shall be with Him. He is now with me." "Oh Lamb of God, I come." "The streets of that city are paved with gold." "I go to the Lord's house." "The Lord is good and His mercy endureth for ever." "Mother, I am going to my God." A young woman said, "I have no fear of death. Death is only the messenger of God to take me to Himself. I am young and you may feel sorry that I am dying so early in my life. Though it may be a loss to you, it is no loss to me, but on the contrary it is a gain. I am going to my eternal home where my Lord and Saviour is, to be comforted for ever, and to be free from all cares, sickness and death. My Lord who has washed away my sins is there waiting to receive me. You need not weep for me, but be all prepared to meet Him, so that you may also have a share in the heavenly joys which are prepared for all true believers."

Ready for Death.

The death of an old man, a deacon aged 72, reminds the reader of the departure of "Old Honest" in "The Pilgrim's Progress." Finding the premonitory symptoms of cholera on him, he called on the pastor, and said "'Sir I am about to undertake a journey, I have therefore come to take leave of you.' 'Deacon! what do you mean, where are you going on this Sunday morning?" was my reply. 'Sir! my hour is approaching. To-day I am to go on my heavenly journey. I am therefore come to bid my long-farewell to you. Knowing that you will not be able to visit me to-day I have come to you,' answered the deacon with wonderful calmness and composure of mind." Twelve hours afterwards he was in heaven. The last words of others were, "My sins through Christ's merits are forgiven and I have peace." "I see my Jesus." "I am ready to go to the Lord, let me go." "The time is come, I go to Jesus."

One of the greatest Brahmins of India, Rao Saheb V. N. Mandlik, died the other day with the despairing cry on his lips, "Ram! Ram!" He is said to have lived, in some respects, an exemplary life, but did not believe on Christ, through Whom alone life and immortality is brought to light, and so went out into the outer darkness, whilst these poor low-caste men and women entered joyfully the river of death, not seeing the dark waters, but the glory beyond. Of what value is the so-called "'science' of comparative religion" in the face of such facts as these?

DARE TO BE A DANIEL.

"Depend upon it, only those men who hold very decided views move the world. The man who wants to make friends all round is despised and distrusted by all parties. Let a man be thorough-going, and men will respect him, even though they differ strongly from his views. The great need of the present day is men of the 'Dare to be a Daniel' stamp."

STRAY NOTES.

By an Observer.

—There are many facts to show that the early Christians were great Bible-readers. The whole of the New Testament (except eleven verses) has been found in quoted extracts in the writings of the early Christians who lived up till the end of the third century, so that if it were possible that every New Testament in the world could be destroyed, it would be possible to compile it again from these writings. In the writings of Irenæus (A. D. 178); Clement (A. D. 194); Tertullian (A. D. 200); and Origen (A. D. 230) are to be found 8723 quotations from the New Testament, including every book which we accept as canonical. Origen quotes 5765 different passages from every book in the New Testament, but never from the apocryphal books.

—It is a fact probably not known by some of our readers that at the commencement of the last Egyptian war the missionaries of the American United Presbyterian Church had to fly from the country for their lives, leaving behind them all their property, furniture, books &c. When the war was over they returned, and found their Native servants unharmed, obtained their keys from them, unlocked their houses, and found their furniture untouched, and everything safe.

—An American religious contemporary says that the Pharisees gave tithes (a tenth part) of all that they possessed, but that there are some Christians now-a-days who, instead of exceeding the righteousness of the scribes and Pharisees in this respect, do not nearly come up to it.

—Conventional Christianity says "Peace! Peace! when there is no peace," but the Christianity of Jesus Christ says "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression." It is the policy of the devil to leave men slumbering in their sins until they are destroyed beyond recovery.

—One of Mr. Spurgeon's Pastors writes in the *Christian* in answer to the question "Is the idea of unconscious sanctification scriptural?" He says,

No doubt "Moses wist not that his face shone"; and one essential condition of sanctification is "the forgetting of those things that are behind." But can a man be unconscious of victory where there was formerly failure, of rest where there was formerly anxious care? We must be conscious of it in order to give God praise for it. Paul was not afraid to speak of his experience of a conscience void of offence; of a constant triumph in Christ; of the gentleness with which he treated his Thessalonian converts, and of his holy and blameless walk (1 Cor. ii. 14; 1 Thess. ii. 7, 10).

—Fanny Crosby, the authoress of the well known hymns "Rescue the perishing," "All the way my Saviour leads me," &c. &c. has been totally blind from her birth. It is said that she is a very joyous Christian in spite of this.

—The *Christian Commonwealth* speaking of the "new era that must shortly commence of moral revolutions" says,

The world's need now is for spiritual, moral, and social advance. Such an advance will soon be witnessed, it may be, in those very lands where for ages, idolatry, slavery, superstition, polygamy, and infanticide have crushed, not only the souls, but the bodies and intellects of human beings of many of the finest races. The emancipation of the women of India is the key to the resurrection of that country from the deadly sleep of ages.

A PRACTICAL TEST.

A man arose in one of Moody's meetings and gave his experience. "I have been for five years on the Mount of Transfiguration." "How many souls did you lead to Christ last year?" was the sharp question that came from Mr. Moody in an instant. "Well, I don't know," was the astonished reply. "Have you saved any?" persisted Mr. Moody. "I don't know that I have," answered the man, "well, we don't want that kind of mountain top experience. When a man gets so high that he can't reach down and save poor sinners, there is something wrong."

HAPPY RESULT OF A CURIOUS MISTAKE.

At Mr. Spurgeon's Tabernacle prayer-meeting, some weeks since, Mr. Warner, of the Irish Home Mission, related the following interesting incident:—"A boy, who was in the employment of a friend of his, was sent by his master, month by month, to get the *Sword and the Trowel* for him. He thought from the title of the magazine, that it contained stories about 'battles and pirates'; and therefore, though he had not much money to spare, he bought a copy for himself as well as one for his master. He read it, it became the means of his conversion, and he is now a useful servant of Christ in the north of Ireland." On which Mr. Spurgeon remarks that the "*Sword and the Trowel* lately has had a good deal to do with spiritual 'battles and pirates.' Oh, that the Lord would make it the means of the conversion of many more of its readers!

A PLEASING INCIDENT.

A Boston confectioner a few weeks since received the following note:—"Sir: When I was a child, over thirty years ago, I took off your counter, in Brattle Street, a little sugar man, price probably 1 cent, and it has troubled my conscience off and on ever since; and once I sent money to you by a friend, and she was ashamed to deliver it; so I enclose it by mail (50 cents), and beg that you will acknowledge it."

GOVERNMENT SCHOOL NEUTRAL TEXT BOOK.

But little good can result from the use of the Text-Book. (The neutral "Moral" Text-Book, prepared at the suggestion of the Indian Government, with Christ left out of its pages). The strong currents of passion, greed, and self-seeking are not to be stayed by bulrush dams of cold, ethical maxims. "Ye must be born again" is the fiat of the deepest human philosophy, as well as the word of God. While the heart is impure, the life will be more or less defiled. Men are to be saved from sin and kept from sin in no other way than by faith in the Lamb of God who taketh away the sin of the world.—*The Indian Witness.*

LESSON LIGHTS FOR SUNDAY SCHOOL TEACHERS.

The first number of a new periodical entitled, Lesson Lights for busy workers, or The Indian Sunday School Teacher, is to hand. It is a capital production, and should be in the hands of every Sunday School teacher. It will be published monthly at the price of one anna, by the Bengal Sunday School Union, 41 Lower Circular Road, Calcutta. Miss Gardiner's hints for the infant class are especially good.

Correspondence.

POLYGAMY IN THE INDIAN CHURCH. SHALL WE HAVE IT?

To the Editor of the "Bombay Guardian."

Dear Brother,—When I read the letter of S. S. in the *Guardian* of 4th May, I felt quite bewildered under the impression that some great mistake had been made concerning the C. M. S. Conference at Amritsur, on the subject of polygamy. I quite expected that the statement by the Bishop of Lahore that the above conference is in favour of the admission of polygamists and their wives into their ranks would be followed by an explanation that the Bishop made this statement in order to show his disapproval or condemnation of this utterance of the conference. Even if some missionaries could be found who would yield themselves to such views; it seemed incredible that a *Conference* of Missionaries of the *Church Missionary* Society could be so infected as to declare in favour of admitting polygamists and their wives as members of a Christian community; and that a Bishop of that church could support their views by his public authority.

But now the letter of "*Audi Alteram Partem*" in the *Guardian*, of 18th May, has removed all doubt. The writer appears as a champion of that conference: and unless they disavow him as publicly as he has written, his letter is to be received as expounding their views. We may pause to see the real state of the case, taking A. A. P. writing in defence of the conference, as our guide.

We thus learn that this matter was under consideration at the conference of Bishops at Lambeth, that a majority of those Bishops decided against the baptism of "*polygamists with their wives.*" That some Bishops, and notably the present Bishop of Lahore are in this respect, *dissenters*,—together with the Amritsur conference of the C. M. S. That the present Bishop of Lahore is trying by a "*compromise*" to evade or oppose the decision of the Bishops assembled in conference from which he dissents. That even A. A. P. is compelled to take a further step in dissent, and he ventures to intimate that the Bishop's compromise "savours of making the word of God of none effect by putting in its place the traditions of men." That the party of dissenters now working as missionaries of the C. M. S. although now restrained from carrying out their views into action, are nevertheless looking out for some opportunity more favourable to them as indicated by A. A. P. in his parenthesis "(at all events for the present)."

Such being the present amount of dissent, conflict, and compromise between the majority and minority of Bishops, and among the Missionaries of the C. M. S. at Amritsur we are bound to wait with deep concern to see what the Directors of the C. M. S. will do in this matter, and how they will meet this new blow against them from the "house of their friends." How would they welcome in London a baptized polygamist, with some dozen or two baptized wives of his?

Then as to the truth in this matter. A. A. P. clearly and forcibly maintains that "as regards Christians their duty is plain, and the teaching of our Lord unmistakeable; no one can have two views about this particular phase of the subject." Of course he means, but he does not say,—that no one can have *two wives*. But "as regards the heathen" this dissenting party would admit "*polygamists with their wives*" to baptism and still, afterwards, hold them exempt from the plain duty of Christians, and encourage them to live in open rebellion against the unmistakeable teaching of our Lord. Then according to A. A. P. baptism is not admission to the church of Christ. Or, if it be so, in this matter, the rules and teaching of the Divine Head of the church are to be set aside in favour of the "*obligations of natural law and common humanity*" as held by men when "*without law and in darkness.*" Or in other words, acting according to the lusts of the flesh. A question here suggests itself. Would these polygamists themselves *venture*,—dare,—to say openly as A. A. P. has written for them, that they have taken a plurality of wives as "*married honestly in God's sight.*"

The inconsistencies, and confusion into which these defenders of the baptism "of *polygamists with their wives*" inevitably fall, are most distressing to one's soul. We can praise the Lord that they have been so well met by S. S. in your issue of 18th May.

I close by challenging the bare assertion of A. A. P. that "the opinions of hundreds in every branch of Christ's Church on earth" are those expressed by the Bishop of Lahore. At all events I can testify that as far as I know, every Christian Missionary in

Travancore is true to the rule so forcibly expressed by St. Paul, 1. Cor. 7. 2. "Let every man have his own wife, and let every woman have her own husband"—the peculiar emphasis of the Greek "idiov" requiring the whole undivided possession. The *practice* of the Churches in Travancore is strict, and I know many instances in which those who before their conversion had a plurality of wives, were required to obey, and did obey the rule of Christ to come as His professed disciples with one wife only.

The pleading of A. A. P. amounts to this. That in the Church of Christ we are to allow and maintain the state of morals and practice which existed in former "times of ignorance" and of "hardness of heart;" and which now exist among some heathens.

Then where and what is Christianity?

Your's for the truth of Jesus,
JOHN COX.

Nagercoil.

[We have received a second letter from *Audi Alteram Partem*, but we cannot insert it without the author's name being attached. This letter is an unpleasant revelation to us; and we conclude that any person wishing to defend polygamy in the Christian Church should let it be known who he is.—*Ed.*]

MR. MCAFEE'S REPLY TO REV. G. P. TAYLOR.

To the Editor of the "Bombay Guardian."

DEAR SIR,—With your permission I will continue my remarks of last week, and conclude the refutation of the charges brought forward by the Rev. G. P. Taylor of Ahmedabad in your issue of May 4th.

In Mr. Taylor's closing paragraph he says, I am one "in whom the sense of right and duty has become so warped as to permit of "my" breaking a bond signed by" my "own hand," and that I cannot therefore be "held qualified to pronounce on the subject of 'unjust and wrongful' treatment." In defending myself from this grave charge I must ask you to permit me to give a short history of my connection with the Irish Presbyterian Mission.

Towards the end of 1874 I was asked by a member of this Missionary Society to enter its service: in June 1875 I joined the school at Ahmedabad. In 1877 I was offered an excellent Government appointment by the Director of Public Instruction, Bombay. I declined this on the understanding that I was to be transferred to the Home Establishment, and thus be permanently employed by the mission. To suit the then convenience of the missionaries my formal agreement with the Home Board did not come into effect until the 1st November 1879.

One of the clauses in this agreement runs thus:—"In the matter of furlough Mr. McAfee shall make application through the Presbytery of Kattiawar to the Board of Missions for the time being."

There is moreover a ruling of the General Assembly of the Irish Presbyterian church which says that:—"When a missionary has spent ten years in the field, he should be entitled to return to his native land at the expense of the mission, in like manner bringing his family with him, and to remain at home three years that his health may be recruited for future labours."

At the time I signed my agreement I had unbounded confidence in the missionaries with whom I was working; and therefore did not press for that definite declaration of and interpretation of my engagement and privileges that I would have done had I been entering into an engagement with a society not distinctively religious. But I was always led to believe, especially when plans were being discussed for my reading at Home for the ministry, that I would be given my furlough for three years at the end of ten years' service in the Mission Field. When however I asked the Presbytery in December, 1884, to forward my application for furlough to the Board of Missions, my request was refused on the ground that ten years had not elapsed from the date I signed my agreement. This ruling was subsequently confirmed by the Board who ruled that I could apply for my furlough after the 1st November 1889. *i. e.* fourteen years and a half after I joined the mission. I was thus at one stroke deprived of service in the Mission Field covering a period of four years and a half—a field which has, according to the annual mission reports, a climate so deleterious as to compel the agents, men and women, to visit Europe after six, after four, after two and a half years' service. Time passed on and when once again I believe my furlough has come within a measurable distance of attainment; after I have nearly completed fourteen years' service in the mission field, without a break, without sick leave, I receive a notice dispensing with my services at the end of six months! And by this notice not only have I been deprived of my hardly earned furlough, but by it I have also lost that pension which I would, by my agreement, be entitled to after twenty-five years' service.

It is no more than fair to acknowledge here that up to the beginning of the year 1887 the relations between the missionaries of the Irish Presbyterian mission and myself were of the most harmonious nature. Prior to that date I received help and encouragement in the Sunday School I conducted for natives. Prior to that date the Resident Missionary and myself alternately, conducted a service in English on Sabbath Evenings. But after that time, from what cause I know not, there was a most marked change. The first condemnatory minute, (the one mentioned in my letter last week) was sent me. Soon the Engiish services referred to were notified by Mr. Taylor to have ceased. In fact nothing I did gave satisfaction. And at last matters culminated in the notice just mentioned.

Intimately connected with this notice are the following occurrences. On dates varying from the 23rd to the 31st October 1888, the Mission High School at Ahmedabad was examined by three misstonaries, the Rev. Messrs Taylor, Sinclair, and McAnlis, the two latter of whom had not been quite two years in India at the time they were appointed to examine a high school of native boys. Moreover the method in which the examination was conducted was very different from that in which the Government Examiner does his work. A few out of many instances of this will suffice:—

(1). The time allowed by the Educational Inspector to work *one* paper in Mathematics, was the time set aside to work *two* at this Examination. Some boys were plucked for a third of a mark.

(2). Occasional mistakes in spelling while writing their copy books caused nine boys of one class to be plucked in English.

(3). Out of another class of twenty-six boys twenty-five were plucked in English because they were examined in a book assigned for the class above them.

The result of an examination conducted on these lines could not but be bad. On the 12th November they were embodied in a report by the examiners and placed before themselves and the other members of Presbytery. And on that very day, after "lengthened consideration" of the details of a report of whose existence I was not even aware, the Presbytery without asking for either explanation or defence from me, drew up a minute in which they recommended my dismissal to the Home Board. No demand for either my explanation or defence was made by the Home Board. But as by comparison of dates it seems to me a notice dispensing with my services at the end of six months was framed and sent me by return mail. Under these circumstances the only course open to me to mark my sense of the wrong and injustice done me as well also to protect my professional reputation from further injury was to leave at once.

I verily believe that no one of your readers if he had been in my place, and had been subjected to a course of treatment so extremely irregular, so wrong, so unjust as was that to which I was; but would have felt it to be as intolerable to his feelings as it would be injurious to his professional reputation to continue working with those who had so unjustly branded, and so cruelly aspersed him and would therefore have acted exactly as I did.

With regard to the legal aspect of this question I would merely add that I obtained a lawyer's opinion regarding my obligations in connection with my agreement. He said that the notice *given* an employe is given him to search for other employment, and when that employment is obtained, whether his employers be willing or unwilling to part with him at once, he may leave immediately provided that his place can be filled. In my case both conditions were fulfilled. For the mission had two ordained missionat Ahmedabad where before they had only one. And regarding one of them, Mr. Taylor, a long article was "communicated" to the "Gujarat Gazette" of the 24th January 1889, detailing his collegiate career, and announcing that the Mission High-School at Ahmedabad had now come under his charge. My employment was found in my starting a High-School of my own. This I could not, humanly speaking, have succeeded in doing had I waited for the expiring of the six months' notice served on me in January. For in July few lads would care to join a new school when they were within three or four months of their yearly examinations.

A lurid light is thrown on the strange method in which I have been dealt with both by the Presbytery and the Home Board when I add that in *July* of last year (1888), Mr. Taylor informed a friend of mine that the Presbytery were desirous of getting rid of me; and this as we all know, was accomplished by the unfavourable results of an examination held towards the end of the year. Further that, Dr. D. G. Barkley, the Joint-Convener of the Foreign Mission, published in the "Missionary Herald" of December 1888, that the Foreign Mission was in debt to the extent of £2,800, and that unless contributions came in largely to cover the deficit and furnish a good working balance some of the schools would have to be closed, and some of the native agents dismissed.

As I have more than once already mentioned the minute passed by Presbytery on the 12th November I shall place the last paragraph of that document before your readers. It runs thus:—

"The Presbytery were also pained to learn of the evidence afforded by the state of the school of careless superintendence. In short, remembering the unfavourable nature of the reports of several years past, they have, after lengthened consideration of the Reports now presented, no hesitation in recording, as their opinion, that the Ahmedabad Mission High School has sunk to a state of extreme inefficiency, and that several years' hard work under competent superintendence will be necessary to effect the improvement now so urgently needed. The Presbytery are reluctantly compelled, in the interests of the mission, to recommend the Board to take the necessary steps to effect a change in the superintendence of the school, failing which they can only anticipate its early collapse."

The Presbytery on the 12th November, declare the school to have sunk to a state of extreme inefficiency, yet before that month has run its course, Mr. Taylor a member of that Presbytery, grants promotions and increases of salary to six of the assistant masters as rewards to them for their past exertions. Again, this school which has sunk to a state of extreme inefficiency is a school which has for each of the years 1885, '86, '87 and '88 drawn the large grant of Rs. 3,517, the largest in fact it has earned since its establishment. And at the recent Matriculation examination of the Bombay University when only 914 candidates passed out of 3,478, a percentage of 26·3, this school passed 7 out of the 9 it sent up, thus obtaining a percentage of 77·7. A fact which not only places it ahead of its two competitors at Ahmedabad, the Government High School and the New Private High School, but also gives it the first place when its results are compared with those of the other Mission High Schools in the Presidency which sent up candidates for this examination.

Before closing I would ask the careful attention of your readers to one statement more.

In August 1887 the Educational Department, on Mr. Taylor's application, placed the Mission High School at Ahmedabad on a special list as "a school whose permanent character is established." In consequence the Educational Inspector, before issuing the annual certificate for the grant-in-aid, has each year to visit the school and satisfy himself that;—

(1) the discipline and behaviour of the pupils, and

(2) their manners and honesty under examination are satisfactory.

(3) that he can speak well of the quality of instruction and of the intelligence of the pupils, and

(4) of the continued efficiency of the school.

The certificate for the last grant-in-aid was issued on the 7th Septembcr 1888, and shortly after Mr. Taylor claimed and received payment of the sum of Rs. 3517 as the grant-in-aid. About seven weeks after however *i. e.* on dates ranging from the 23rd to the 31st October, Messrs Taylor, Sinclair and McAnlis examined the school, and on the 12th of November presented their report, as I have before said, to themselves and the other five members of Presbytery. In that report they say:—

(1). The discipline of the school is not satisfactory.

(2). The honesty of the boys when under examination was not at all creditable.

(3). The English throughout the whole school was very weak, and in most of the classes exceedingly bad. And the Presbytery add:—

(4). The school has sunk to a state of extreme inefficiency.

And yet Mr. Taylor who signs the report and minute containing these statements is the same gentleman who as "Manager" received and retained the large sum of Rs. 3,517 of the public funds when he knew the conditions under which the grant was paid implied necesarily a state of things the very reverse of what he and his co-examiners testified to.

And now sir, far above any appeal to your readers I leave my case in the hands of that God who has cared for and blessed me in all my work in the years that are past, and Who I feel sure will watch over me in the future He has ordained.

I am Sir, your faithfully,
F. L. MCAFEE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—The "extraordinary want of accuracy" which marked Mr. McAfee's previous letters is equally conspicuous in his last, as however you have expressed a desire that the correspondence under the above heading should terminate, a detailed reply is foreclosed, and I can therefore only request permission to caution your readers against placing implicit reliance on an *ex-parte* statement of the case.

Your faithfully,
Geo. P. TAYLOR.

Ahmedabad 3 June 1889.

[Mr. Upakar Ajubhai Desai, B. A., has sent us a long letter confirming Mr. McAfee's statements as to the injustice with which he (Mr. Desai) was treated by Mr. Taylor. But this correspondence has already occupied too much space, and must now close.—*Ed.*]

The INDIAN RAILWAY TRAVELLER'S GUIDE for June contains the times of the new mail train from Bombay to Calcutta.

There has been good rain in many parts of Ganjam District, and the centre of the distressed tract has received over two inches of rain.

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